

KENO UPANISHAD



SHANTI MANTRA

**Om apyayantu mamangani vakpranascaksuh srotramatho
balamindriyam ca sarvani I
Sarvam brahmopanisadam I
Maham brahma nirakuryam ma ma brahma nirakarodanirakaranam
astvanirakaranam me'stu I
Tadatmani nirate ya upanisatu dharmaste mayi santu te mayi santu I
Om santih santih santih II**

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!

Keno Upanishad (34 Verses)

Chapter 1

8 Verses

Guru Teaching :

- a) Atma Vishaya Prashnaha – Verse 1
- b) Atma Lakshanam / definition Verse 2 + 3
- c) Atma Jnanam
- d) Atma Jnana Phalam

Most Important :

- Mantra 2 + 4.

Chapter 2

5 Verses

Students Understanding :

- a) Atma Jnanam
 - Verse 4
- b) Atma Jnana Phalam
 - Sarvatra Atma Darshanam
 - Amrutatva Prapti

Most Important:

- Mantra 4

Chapter 3

12 Verses

Devas Story :

- a) Indriya Mano Agocharam
- b) Brahma Astitvam
- c) Humility – Important
- d) Guru important
- e) All glories – hearing, seeing, thinking belongs to Brahman.
- f) Mukta – Great
- g) Story useful for Upasana.

Chapter 4

9 Verses

Conclusion :

- a) Glory of Brahma Vidya / Self Knowledge.

- b) Sadhanas

Madhyama :

- Can't grasp + retain
- Lightening
- Thought
- Winking
- Tadvanam-Lord is Adorable

Mandah :

- Doesn't understand
- Karma Yoga + Values prescribed.
- Satya, Damaha, Tapaha, Karma Yoga + Upasana Yoga + Jnana Yoga=Moksha

1) Introduction :

- Belongs to Sama Veda.
- Dialogue, no name of student, teacher.
- **Student has qualification :**
 - Viveka – Eternal, Ephemeral.
 - Dispassion.
 - Discipline.
 - Desire.
- **Guru :**
 - Srotriya + Brahma Nishta.
 - Has knowledge, skill + methodology to teach.
- 1st word of Upanishad – Kenesitam, hence Keno Upanishad.

Chapter 1 (8 Verses)

a) Atma Vishaya Prasnaha :

Verse 1 :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praity yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

- Body Sense organs and mind inert matter, intrinsically insentient.
- Sentient now, because of blessing of some external principle.
- **Example :**
Fan blessed by external, invisible principle called electricity to make it rotate.
- Unseen principle called Deva = Atma here.

b) Atma Lakshanam – Definition :

Verse 2 :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

Verse 3 :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidadat atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

[Chapter 1 – Verse 3]

Atma Lakshanam - Definition

Verse 2

- Eye of eye
- Ear of ear
- Mind of mind
- Speech of speech

Atma is Conciousness :

- Different from eye, ear, mind, speech.
- Pervades eye, ear, mind, speech.
- Because of Atma, eye is eye, ear is ear, mind is mind, speech is speech.

Verse 3

- **Atma other than :**
Known Objects.
Unknown Objects.
- It is unknowable, subject principle, knower principle.

Creation

- Anya Devadat Vididat, Atho Vididat Adi.

Subject

- Atma
- Ever experiencer, seer, knower, hearer, feeler, thinker.

Object

- Anatma
- Ever experienced seen, heard, felt, thought.

Atma Conciousness :

- i. Not part product, property of Body.
- ii. Independent entity pervades + enlivens body.
- iii. Not bound by limitations of Body.
- iv. Survives fall of Body.
- v. Surviving Conciousness does not transact but continues to exist.

c) Atma Jnanam :

- Atma never knowable, never object of knowledge.
- Atma Jnanam only in the form of owning up the fact that I am the Atma.
- Adi Muchyanti Dheera means one disowns Body and Mind and transcends to Atma.
- Transcending, Adimochanam, is mental Job.
- When I use word “I” – instead of claiming Body + Mind + Sense organs, claim I am Chaitanyam – Conciousness.
- Shift of I from Body, Mind, Sense organs to Conciousness is called Atma Jnanam.
 - Deha to Dehi
 - Shariram to Shariri
 - Anatma to Atma

d)

Atma Jnana Phalam

Poornata Prapti (Ati Muchyanti Dheerah - Verse 2)

- Gain Objectivity
- No Resistance to Body / Mind / World.
- Acceptance of Prarabdham.
- See Body, mind as one of the objects of the world.
- Before Jnanam Body + Mind looked as myself different from world.
- I am Consciousness alone.
- Sorrow, resistance, subjectivity indication of ignorance.

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
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यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

Amrtatva Prapti (Verse 2)

- Anatma body can't be immortal.
- Atma is already immortal.
- Who gets immortality?
- The one “I” who was identifying with Body and Mind. Shits identification to Atma and claims immortality.
- Owning Atma – Chaitanyams immortality as mine is gaining immortality.
- Mantras 2 + 4 Very Important. Gives Atma definition and benefit of knowing Atma.

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

Chapter 2 (5 Verses)

a) Atma Jnanam :

- **Teacher :**

Atma is other than known + unknown object.

Asks student – now do you know Atma?

How student receives knowledge?

- **Students Reply :**

Can't say

- I know Atma.
- Because Atma becomes known object.

- I don't know Atma.
- Atma not unknown.
- Knows Atma as Subject.
- Not under known, unknown category.

Reply : Verse 2

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [Chapter 2 – Verse 2]

a) Naham Manye Suvedeti :

- I don't think I know Atma.

b) No na vedeti veda ca :

- Not that I don't know.
- Can't say I know, or I don't know.
- Both statements wrong w.r.t. Atma.

c) Yo – Nastad veda tat veda :

- Who amongst us comprehends it both as known and unknown.

d) No na vedeti veda ca :

- He comprehends it.
- I know Atma, I saw Atma, I experienced Atma in Nirvikalpana Samadhi, I have realised Atma are all transitive verbs – verbs which have object.

Only verb I can use :

- I am Atma.
- Aham Brahma Asmi, Ayam Atma Brahma.
- This is the only way student can receive knowledge.

Verse 4 : (Very Important)

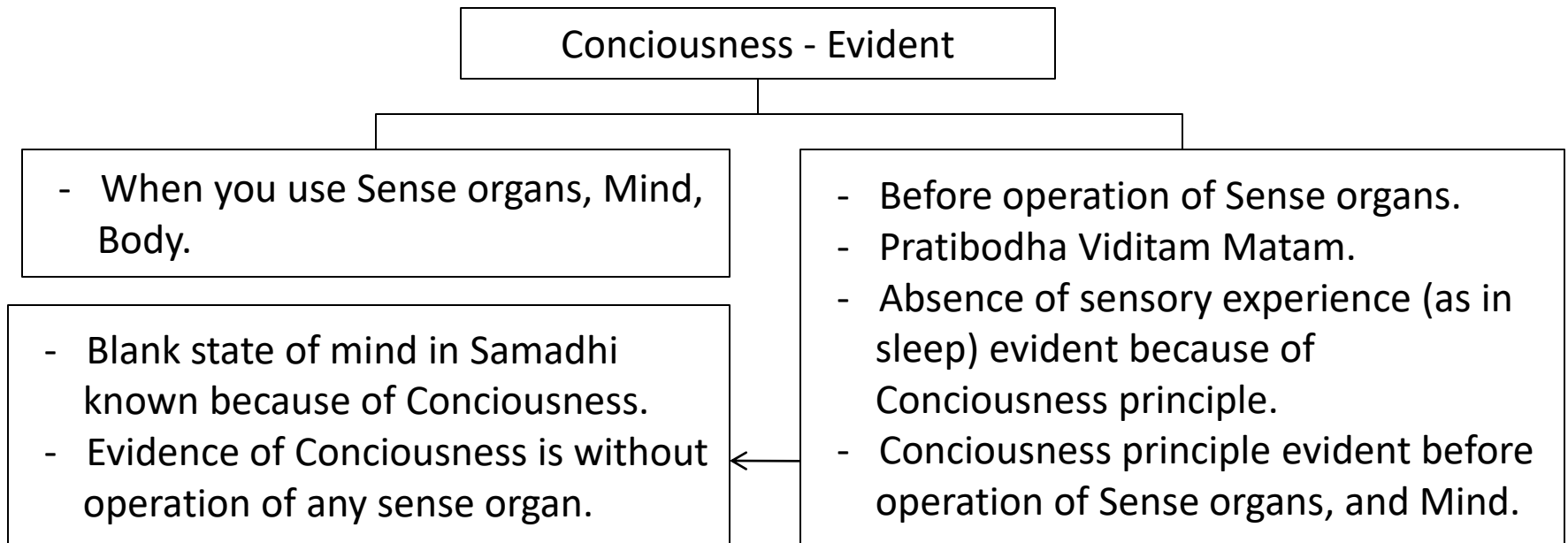
प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuitively in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- Atma can't be known, need not be known, because without your effort, without sensory operation, intellectual operation, Atma is self evident Consciousness principle.¹⁰

- Atma can never be known, knowable, experienced.
- **Students conclusion :**
Atma is matter of belief like heaven, doubts existence of Atma.
- Acceptance without knowing = Belief.



Atma	World
- Consciousness evident without operation of Sense organs (as in sleep).	- Every object in world evident because of operation of sense organs.

When is Atma evident?

- Jagrat, Svapna, Sushupti, Samadhi.
- When experiences are there, Consciousness is evident.

- When experiences are not there, absence of experience is illumined by ever evident Consciousness.
- No Sadhana required to know Atma because it is ever evident. Sadhanas required to drop identifications with Anatma.
- Upanishad says, doing Sadhana is denial of Atma.

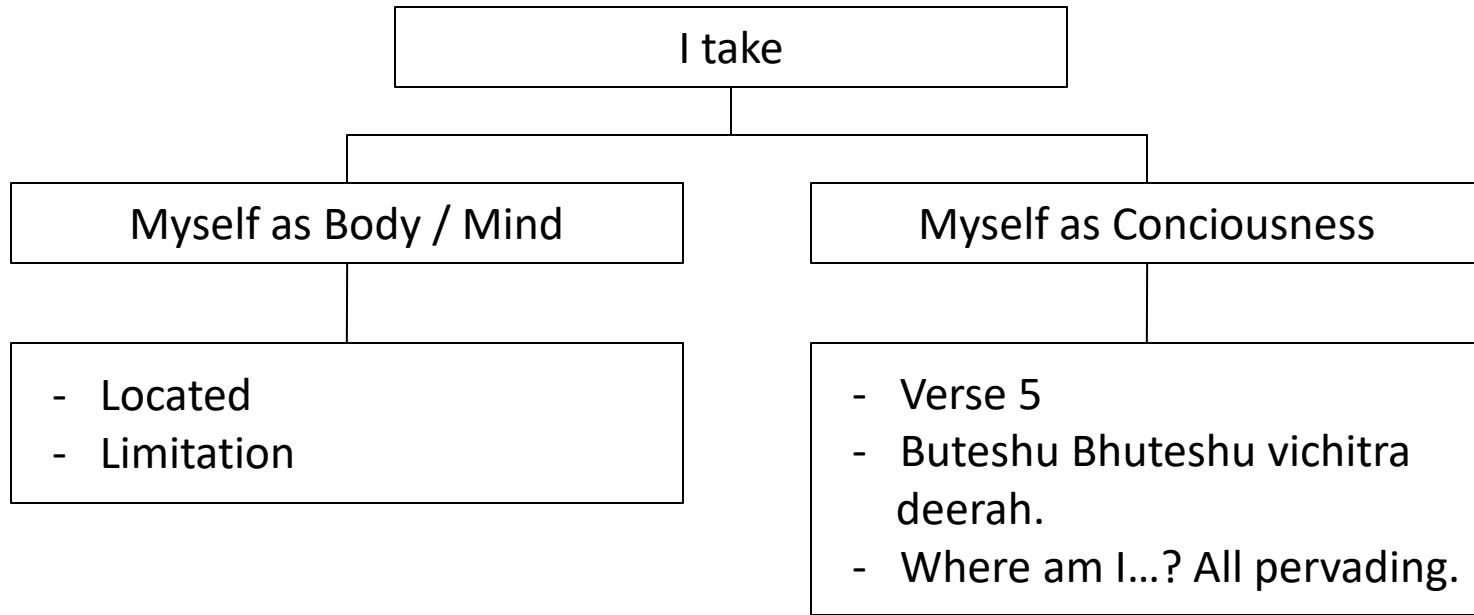
Example :

- I am the light because of which everything is searched. Searcher is Atma, Consciousness. In and thru every experience, atma is evident. Atma not evident in a particular experience.
- Owning up ever evident Atma Consciousness as “I” is Atma Jnanam.
- Owning up requires thought in mind.
- This ever evident Consciousness I am = Atma Jnanam in verse 4.
- Evidence of Atma does not require thought.

d) Atma Jnana Phalam :

Sarvatra Atma Darshanam :

- Recognising myself on everyone.
- Wave takes itself as wave and feels location, limitations.
- Wave takes itself as water, everywhere and is free.



इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
 भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vichitya dhirah pretya-smallokad-amrta bhavanti

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

Amrutatva Prapti :

- Freedom from fear of death.

Chapter 3 (12 Verses)

- Symbolic representation of teaching.
- Indra / Agni / Vayu could not know Yaksha who appeared.
- Indra = Mind.
- Agni + Vayu = Sense organs.

Teachings :

a) Mind + Sense organs can't know Atma.

- Brahman = Indriya, Manaha Agocharam.

b) Brahma Astitavam :

- Through Yaksha, existence of Brahman proved. We have doubt of Brahman's existence because of objectification.

c) Humility – necessary qualification for Jnanam – Devas Arrogant couldn't meet Yaksha.

- Indra because humble, got knowledge from Umadevi (Guru).

d) All glories belong to Brahman alone.

- Hearing power, seeing power, thinking power, Agni's burning power, Vayu's lifting power belonged to Yaksha.
- Claiming any glory is Mithya Abimanam.

e) Indra, Vayu, Agni – became glorious with self knowledge.

- Who ever gets this knowledge becomes great.

f) Story useful to practice Upasana.

Chapter 4 (9 Verses)

a) Glory of Brahma Vidya :

- Every Jnani becomes Adorable person like Indra, Agni, Vayu.

Mundak Upanishad :

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां-
स्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ १० ॥

Yam yam lokam manasa samvibhati
visuddha-sattvah kamayate yamsca kaman I
tam tam lokam jayate tamsca kaman
tasmad-atmajnam hy-arcayed bhuti-kamah II 10 II

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honour the man of Self-realization.
[Chapter III – Verse 10]

- Glory belongs to Jnanam of Guru, not the person.

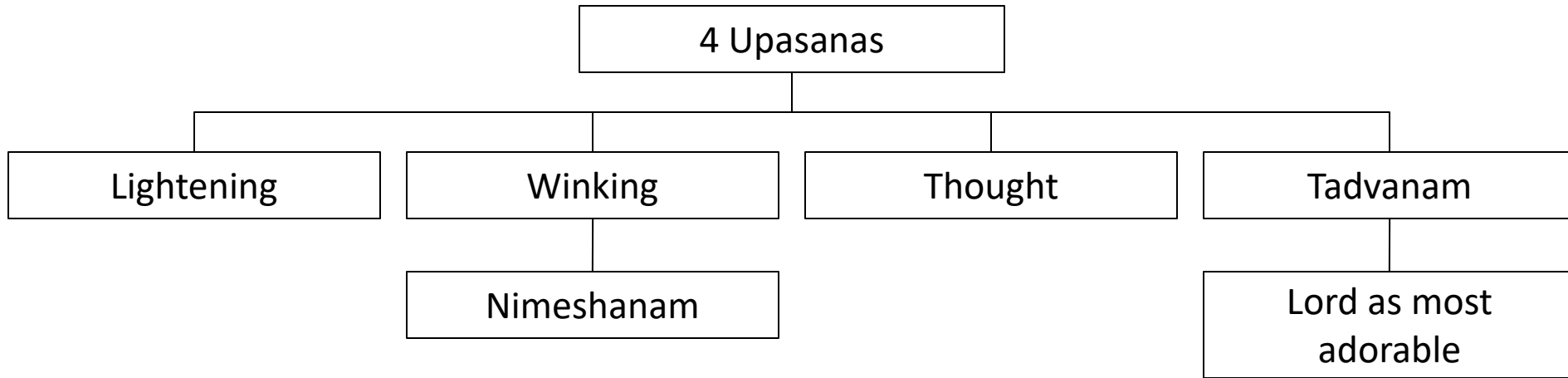
b) Sadhanas :

Mandah Adhikari :

- For those who can't grasp, understand teaching.
- Karma yoga + values of Satyam, Tapaha, Damahas prescribed.
- When one follows values, one grasps teaching.

Madhyama Adhikaris :

- For those who can't retain teaching.



- Brahman alone most adorable in the world.
- Namaskara to Mahatma goes to Conciousness, Atma, not to body.

Conclusion :

- Karma Yoga + Upasana Yoga + Jnana Yoga – give Moksha, immortality.

3 Shantis :

- To remove obstacles from heavenly wraths, phenomenal cruelties, bodily obstacles.